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ABSTRACT

"HUMANITIES" is the bi-monthly newsletter of the National Endowment for the Humanities (NEH), a Federal agency established by an Act of Congress in 1965 "for the encouragement and support of national progress and scholarship in the humanities." Typical newsletters include articles on major grants awarded, reading lists, and other current items of interest. The lead article in this issue describes the NEH State Based Programs designed to relate the humanities to public issues. The underlying philosophy of the program is that the humanities can contribute to an understanding of contemporary public concerns which affect all Americans as citizens. The objectives, philosophy, organization, and funding are described. Other brief articles are included on NEH Grant Profiles and National Public Programs. The last article comprises a profile on Eric H. Erikson, the 1973 Jefferson Lecturer. The newsletter is free to those who wish to add their name to the mailing list. (SJM)

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Humanities

The Humanities and the Public Interest

The NEH State-Based Program

Does a philosopher have something to say about problems of land use in Oregon? Is the public in Indiana interested in an historian's perspective on marriage and divorce laws? There is at least one group in each state that thinks so because each has mounted an ambitious statewide public humanities program centered, respectively, on the theme "Man and the Land" (Oregon) and "Government and the Family" (Indiana). And in each state this informal committee, made up of humanists (professional teachers and scholars in the humanities), educators and individuals broadly representative of the citizens of the state, is working hard to demonstrate that the philosopher and the historian —the humanist and his discipline—have much to contribute to discussions of public issues and that the public wants and needs to hear what they have to say.

Simply stated, the State-Based Program is an experiment to test the premise that the humanities can contribute to an understanding of contemporary public policy concerns. The program assumes that professional humanists can have useful discussion with the general public on issues that affect all Americans as citizens. It is one of several efforts which complement the Endowment's substantial and long-standing support for teaching and research in the humanities, in recognition of the two kinds of humanistic knowledge cited by Endowment Chairman Ronald S. Berman in his annual report to the President last year: "One is public and social, the other private and individual. One strives for the understanding and resolution of historical circumstances. The other respects the work of the mind precisely because that embodies our highest powers, because intelligence is a legitimate end in itself." He added that one hope of the Endowment was "to restore the humanities to the ethical center of a world dominated by technology."

The challenge to test this special kind of public program in the humanities was undertaken by the Endowment in 1970, with important reinforcement from both the National Council on the Humanities and the Congress, when the State-Based Program took shape. Bringing the humanities to a broad public was a new kind of mission, based on a new set of assumptions. It is one thing to assume that teaching and research in the humanities can be fruitfully supported; there is every evidence that they can and every reason that they should. But there was also good evidence that the humanities could have real impact on contemporary issues; a number of distinguished humanists had demonstrated that they could and many more humanists believed that they should contribute the perspective and insights of the humanities to public consideration of public issues. The question for the Endowment was how best to provide the conditions under which these humanists could enact and test their conviction.

In 1970 the Endowment invited humanists, educators and representatives of the public sector from each of six States to form State Committees which could award grants to institutions and organizations within the State for locally developed projects relating the humanities to public issues. The Committee would develop a central theme of special importance in the State by consulting with other humanists, educators and the public broadly; it would establish contacts and promote interest in the program throughout the State; and, finally, it would make grants for projects mounted within the State. The Endowment would provide funds for the planning and consultation phase. As the Committee accepted applications from communities and organizations within the State, the Endowment would provide the Committee funding to make the grants.

That was the concept and it soon became a reality: at first in six States (Maine, Wyoming, Oregon, Missouri, Georgia and Oklahoma) and today in 40 States. The initial success of the program is a confirmation not only of the concept but, more basically, of the commitment of the State Committees and of the large and growing number of scholars and teachers serving on the Committees and involved in projects supported by them. These "professional humanists," while agreeing that their disciplines need not draw justification from any forced "relevance" to yesterday's headlines, are nevertheless convinced that the humanities offer a distinctive perspective—not answers so much as a special way of asking questions—that the sciences and other studies do not always readily afford. These humanists do not claim any monopoly on values, decency or right-thinking. But as careful students of value-positions taken by other people over centuries, they believe they can offer their fellow-citizens access to past human experience that may be useful in decisions about matters that concern the *whether* and *why*

of things, rather than the *how*. That access means much more than "exposure" to culture and learning. It means furnishing the historical and philosophical context, supplying factual information about the assumptions that govern public policy discussion, raising the "prior question" that must be answered before the question of the moment can be. This is something more serious than just "holding forth" in knowledgeable fashion; it means a serious effort to fulfill the right of the people of a democracy to the *means* of arriving at informed judgment, as they decide the future course of the society.

To assure that the State Committee would have the latitude and autonomy needed to make grants closely responsive to this purpose, the Endowment grant comes with a minimum of strings: 1) the projects supported by the Committee aim at the adult, out-of-school population; 2) the disciplines of the humanities are centrally involved in the content of the project supported; 3) academic humanists are centrally involved in the planning and implementation of the project; 4) each funded project focuses on a public issue of real importance in the State; and 5) the Committee must develop a single program-theme to which all the funded projects in the State clearly relate.

Focus on a Public Issue

These few ground rules have not proved onerous and the rationale behind them has made good sense to the Committees. The program is not for students because so much other programming—by the Endowment and by other public and private agencies—is; this is a program for the taxpayers' own benefit; the humanities and the academic humanists must be involved (not to the exclusion of others) because the program is *about* the humanities and what they can contribute to public dialogue; the focus on a public issue is the characteristic that distinguishes the State-Based from other NEH public programs; and the State Committee is the fulcrum, on the grounds that issues important to a State can only be identified by the State as a whole. For this reason the Committee does not constitute yet another State organization or agency of State government to sponsor educational or cultural events. It is created from scratch with members drawn from various organizations and institutions, to be a catalyst and a coordinator not tied to any single institution or agency and therefore free to work with all institutions and organizations and to involve any of them —and any number of them—in effective cooperation.

Taken together, these ground rules add up to a common-sense precaution to avoid the fog and the swamp—the cloudy concept and the soggy sentiment —and stay on the subject. Beyond these requirements, the State-Based Program is in the hands of the State Committee—the able hands of dedicated teachers and administrators and of other citizens, like the judge in Rhode Island, the Mississippi shipbuilder, the president of an Alaskan labor federation, the tribal president of the Rosebud Sioux in South Dakota, the Nevada newspaper publisher, the head of a large Hawaiian corporation, etc. Experience to date shows that citizens willing to go through as much toil as a well-run State program entails really care about the humanities . . . and really don't believe that democracy can operate by default.

Encouraging Signs Good to Amazing

So how does it work, in fact? In States that have reached the stage of entertaining applications for funding, the response has ranged from good to amazing. In North Carolina, for example, whose theme is "Traditions in Transition: the Impact of Urbanization on North Carolina Communities," more than 60 proposals were received by the Committee in less than four months of operation. In Missouri, in a similarly short period of time, almost 60 percent of funds available for granting have been committed. The Kansas Committee has received over 60 project ideas in just a few months, and Georgia has 70, with more than three-fourth of its funds already awarded.

An early and critical task of each State Committee is the identification of the theme, that area of public concern broad enough to encompass one or more issues and specific enough to give funded projects some cumulative effect on public discussion in the State; beyond these considerations, the theme must be one to which humanists can usefully contribute their knowledge—not because *only* the humanities can add to the process of self-government, but rather because they can be part of ongoing public discussion.

Themes are tricky things. They can be useful distillations of perceptive thinking or bland slogans that suggest everything and mean nothing. Each of the themes developed by the State Committees was the product of a series of conferences across the State, and each of those accepted as a basis for operating grants was a closely reasoned concept for applying the humanities in concrete and imaginative projects. North Carolina's "transition" theme, for example, produced a community symposium—organized and led by humanists in the State—on the Lumbee Indians, a resident but threatened group whose problems exemplify in miniature the State-wide concern with history, race relations, *and* sense of direction. In the Georgia Program, the English Department of the Georgia Institute of Technology, working within the State's theme of changing attitudes on race, land use and liberties, produced a program for law enforcement officers that involved an historian, a linguist, a psychologist, a lawyer, a philosopher, and a theologian. After extensive interviews with about 100 academic humanists, professionals in the State's communications industry, and interested people from other sectors, the Ohio Committee for Public Programs in the Humanities decided to explore "Justice, Law and Public Opinion." The Mississippi Committee for the Humanities chose "New Horizons in Education" as its theme . . . a framework for examining the types of schooling the State should offer its students in light of the value-choices they and the State are facing.

The director of the Endowment's Public Programs, of which the State-Based Program is one, Dr. John Barcroft, points out that the concentration on public

(Continued on page 5)

What Does Land Mean?

The Oregon Joint Committee for the Humanities' theme, Man and the Land, struck Frank G. Nelson, professor in the humanities at Linfield College, as "a most frustrating restriction to put on men of letters. After all, we are not ecologists. What do philosophers and historians know about man and the land?"

Quite a bit, Nelson discovered, after discussing with his colleagues a public program based on Oregon's theme. The format they came up with was an examination of "the spiritual and social meaning of land for the life of man as this has been expressed in different cultural and historical settings." And sometimes, as panelists at a two-day symposium proved with insights drawn from the humanities, differing attitudes have had surprising cultural and political effects.

The Japanese, for example, regard man as having "his proper place in the whole created order," according to William I. Elliott, associate professor of English, "but he is on equal footing with tortoises, honey bees, and abalone." This sense of community with nature, blended with Zen Buddhism, not only values intuitive modes of philosophic discourse over logical, but even affects landscape gardening: the Japanese never plant trees in rows, nor grass in squares. Such unnatural symmetry, they feel, lacks depth and dams up human emotions.

By contrast to this spiritual view, the French peasant viewed land in hard, financial terms that helped generate the Revolution. Land was the principal basis of taxation in pre-Revolutionary France, according to Vincil Jacobs, assistant professor of history, and because the privileged classes were exempt from most taxes, the peasant-farmers "were almost buried in them.

"The peasant loved his King almost as much as he loved the soil, but hard times transformed him . . . and set him on the march against the scapegoats of the moment." After the Revolution gave him control of the land, the French peasant "reverted to his inherent conservatism."

Many Germans early developed a belief that any people's "soul" was determined by terrain, reported Hildegard Kurz, associate professor of modern languages; these Germans argued that because they grew up in dark, misty forests, the Germans were "deep, mysterious, profound people." Semites, on the other hand, "in accordance with the barrenness of their native landscape, were viewed as shallow, arid people, devoid of profundity and lacking in creativity and spirituality." In peddling his views of Aryan superiority and Jewish inferiority, therefore, Hitler had a century-old prejudice ready to hand—a prejudice based on a view of the land's effect on people.

So it went, as a poet, a developer, an anthropologist, a publisher, a musician and an artist analyzed varied human attitudes toward land. Their presentations had direct pertinence to policy-making in Oregon: in 1969, the state ordered all counties to draft land-use plans and zoning ordinances by December 1971—or have the state step in and do it for them.

The Linfield Conference produced no resolutions or petitions; that was not its purpose. But its examination of differing human perspectives on land gave solid substance to what Frank Nelson had originally regarded as a "frustrating" topic, and enabled many others besides himself to see, by conference's end, that humanists have a distinctive role to perform in creating an understanding of issues and choices.

"There is more to our present crisis than reclaiming the land," he wrote. "We must reclaim the human dimension in relation to the land, and expand our human horizon as to the meaning of land for the fullness of life." ■

The Right to Change

Sometime next year, Georgia state legislators will vote on construction of the Appalachian Freeway, which will run northeast from Atlanta into the Appalachian mountains, opening up for recreational and residential development hundreds of square miles that are now virtually inaccessible. The Freeway will also end the isolation of one of the most independent groups in the U.S.—the Georgia mountaineers.

We all profess to love liberty, but these people take their liberty seriously. They don't buy food; they shoot, grow, or catch it. Few have running water or electricity in their cabins, and most have less than a fifth-grade education. Family and kinship ties are strong here; it is common for three and even four generations to live

together. They have no social consciousness in the modern sense—but when one man's barn burns down, every man in the vicinity shoulders his axe and hikes through the woods to help build a new one.

For all the Spartan attractiveness of this independence, however, the mountaineers pay a price for it—in the difficulty of obtaining modern medical care and education, for example. The bright coin of their lives has a harsh obverse.

"These people have a choice of remaining rural and thus preserving their traditional style of life," comments Foster Harwell, executive secretary of the Georgia Committee for the Humanities, "or they can sell their land, perhaps become rich, and come under the influence of an urban population.

"We don't know whether this will be good or bad, but we *do* know—and they should know—that it will be different. They should also know that they have the right *not* to change."

To inform them of that right and to analyze the implications of either choice, Lois B. Cover, assistant professor of social science at Brenau College in Gainesville, has designed a three-part traveling symposium entitled "Vanishing Freedom."

The first part, conducted by Pamela Glenn Menke, chairman of arts and humanities at Brenau, considers past Southern Appalachian concepts of liberty as reflected in the mountaineers' culture: folk songs and tales, wood-carvings, and recipes for items from medicine to whiskey made necessary by their isolation. In the second, Joseph R. Barefoot, assistant professor of sociology, defines present concepts of liberty in the mountains and discusses the likely effects of mass communication on the mountaineers' way of life. Finally, Dr. Cover explores the choices faced by the mountain people and their possible response to those choices.

So far, Dr. Cover and her colleagues have gone into ten communities. They have also developed an information exchange with Georgia legislators who serve on the committees studying the proposed Freeway—the legislators passing on findings and tentative plans, the lecturers passing back the reactions they get from their audiences.

Sooner or later, the Georgia mountaineers will have to make an accommodation with the world beyond their wooded fastness. "Vanishing Freedom" is designed to ensure that the mountain people understand their right as Americans and their ability as intelligent humans to choose—not merely to accept. ■

Re-Thinking Justice

Multi-media is one of those terms that set many humanists' noses to twitching—much as they do upon comparing the philosophy department's budget allocation with that of the marching band. Flashing lights, whizz-bang, and eight-track, stereophonic hoopla have arrived in academe, and the results have frequently borne out the skeptics' hunch that all this sound and fury would more often substitute for thought than convey it.

But given talent and time, humanists can use it to probe complex issues—as witness Oklahoma City University's presentation of "Criminal Justice: Retribution or Rehabilitation" last fall. With the Oklahoma County Bar Association as co-sponsor, Michael C. Ford, associate dean for humanities at OCU and project director, put on a series of two-hour shows that packed a real intellectual punch.

The program opened with three-minute "cuttings" in dance and drama performed by OCU students, including excerpts from *Genesis*, Aeschylus' *Oresteia*, *The Merchant of Venice*, and Archibald MacLeish's *J.B.*, contrasting "eye-for-an-eye" justice with the "return-good-for-evil" approach. Screens on each side of the stage simultaneously displayed slides illustrating concepts of justice from the middle ages to the 18th century.

Next, Richard Wasserstrom, professor of law and philosophy at UCLA, discussed the necessary balance between society's desire for retribution and its possible obligation to supply rehabilitation. His remarks were commented on by a "reaction panel" comprising the president of the Oklahoma Bar Association, an Oklahoma City police major, a law professor, a prison warden, and a political scientist.

Finally, the audience was invited to question Dr. Wasserstrom and the panel. The program was scheduled to last two hours—but dozens of hands still wigwagged for attention when time was up.

Dr. Ford and his associates presented the program three times to a total audience of about 800, including several members of the Oklahoma Supreme Court. The response proved that the program had struck a sensitive public nerve: like citizens across the U.S., Oklahomans are wondering how to decide how just their system of criminal justice *is*.

"While attitudes about criminal justice may not have changed," commented Dr. Ford, "there was no one who did not re-think his position in light of what they had experienced during this program."

To encourage more re-thinking, Dr. Ford plans to take the program into rural communities. Depending on its reception there, "Criminal Justice" may go on and on—playing Oklahoma almost as many times as *Oklahoma!* played the nation. ■

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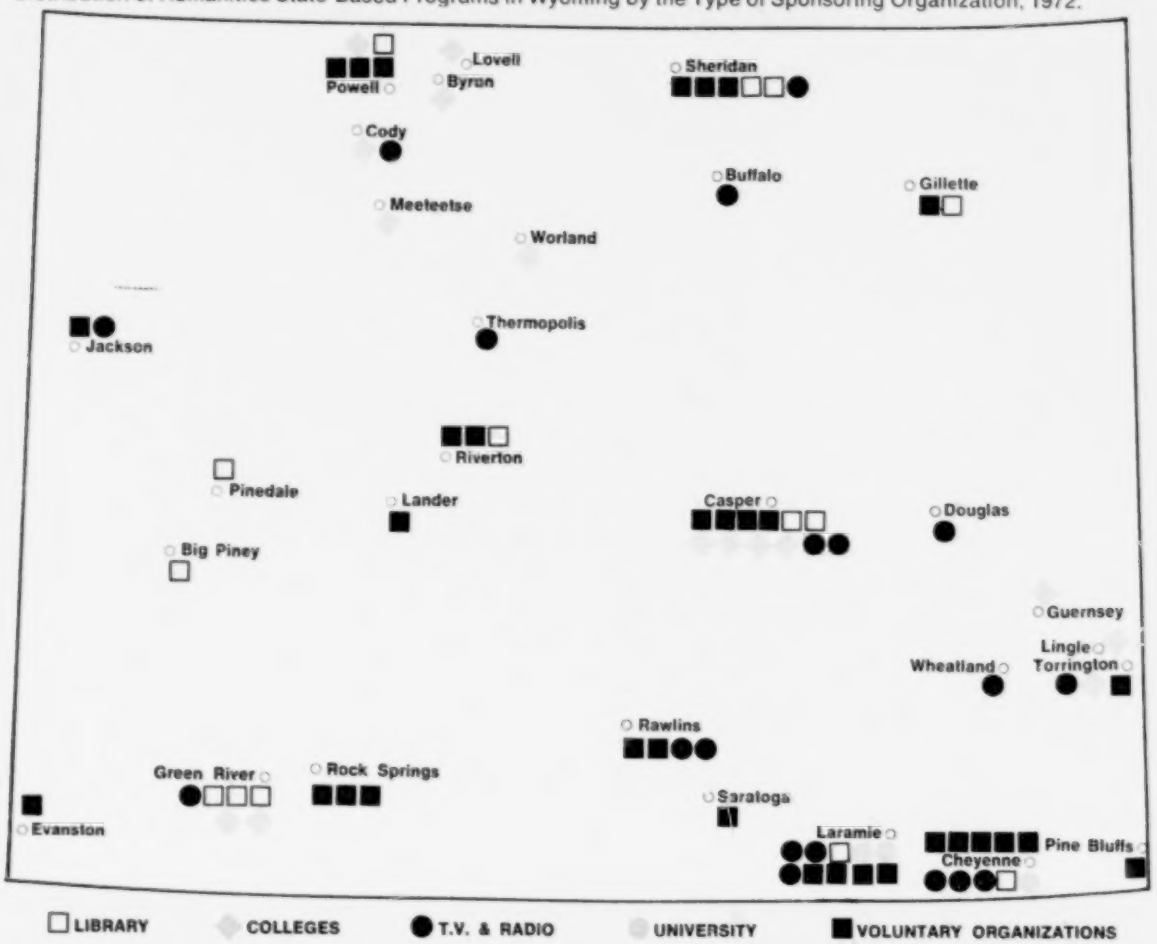
Distribution of Humanities State-Based Programs in Wyoming by the Type of Sponsoring Organization, 1972.



(STATE-BASED, Continued from page 2)

policy matters in that program is not the limitation on the uses of the humanities that it might seem: "Virtually the whole range of public issues derives from fundamental concerns of the humanities—man and the state, the nature and purpose of law, the value of human life, what makes for a good society. Of course, the humanities speak to less public concerns as well, and the State-Based program is one of several programs with differing objectives—but it is the one that deals with the kinds of issues that tend to be resolved by collective action, by decisions that the people, as citizens, must make up their minds about."

Why is the Endowment, one of the smaller Federal agencies, reaching so far beyond its core constituency of professors and students on the campus? It's much more than extra-curricular activity. Deputy Chairman of the Endowment, Wallace Edgerton, put it this way: "One function that an agency of this kind can play is to substitute rational argument for demonstrations, street protests, and the rest. And to that degree, I suppose . . . we're shoring up a traditional virtue of talking about our problems before we take to the streets." By way of example, he suggests that "perhaps one of the problems in current racial antagonism is that no one has backed off far enough to ask what are some of the assumptions that underlie our attitudes towards equality and justice. The problem of population looming before us all, it seems to me, hinges on our perceptions of a world of men and women, of family life, of a definition of life itself—all issues on which I certainly hope that the humanist will be heard."

Endowment grants to the State Committees average about $150,000 a year but there are no hard rules about the size of within-State grants made therefrom; they have averaged between $3,000-$6,000 each, to which is added a matching contribution from in-State donors. These are very modest investments, comparatively speaking. They are investments in people—a few of them professional scholars, the vast majority not—who hope to give the added dimension of objective information to public discourse and to give examples of approaches to public issues that result in better understanding of every reasonable position on them. You might say it's a matter of laying the groundwork—and removing the guesswork—by which the difficult decisions facing the people can be made by *them*.

National Public Programs

Complementing the state-based programs that are being rapidly and systematically established in each state are a variety of national programs, some new, some with several years of experience behind them, aimed at the adult public. Together they are planned to reach the citizenry through many different kinds of approach: through imaginatively mounted and interpreted museum exhibitions; through the everywhere available but heretofore overlooked medium of the daily and weekly newspaper; through film and television presentations; through live presentations to small-town audiences.

Thrusting in many likely directions at once with judicious and modest experimentation in each new field, the Endowment hopes to leave no possibility untried for reaching its broad constituency, the whole adult public of the United States. Some of its liveliest programs are discussed below.

You can kill time in a museum or you can fill it . . . and it can *fulfill* you. That, at least, is one implication behind the Endowment's work with museums. Another is that museum directors and staff are the people most aware of what needs to be done and what can be done to make the museum visitor's experience something more—maybe much more—than a pleasant diversion.

Museum and historical society professionals have a vision of what a museum can be, and the Endowment's role is to provide them with the means to realize that vision through the new use of their actual collections, whether those be of paintings, dinosaurs, documents or 19th-century fire engines. Thus the Endowment is providing support for "interpretive exhibitions," which are exhibitions that have pulled themselves together into an organic whole, come alive and begun to "speak." To be a little more exact, they are exhibitions which employ a variety of interpretive methods to explain the objects on display and show their relationship to one another and to a given theme (methods such as audio and visual technology and materials, photography, printed materials, maps, demonstrations, illustrations and the like).

The Endowment is also ready to assist institutions concerned with strengthening the museum's role as a community educator, as the sponsor and locus of learning events in the community by means of discussion seminars, the setting up of community galleries, and similar sorts of community-centered projects.

Museums and historical societies play a part in all of the Endowment's Public Programs and in some other Endowment programs as well, for they are recognized as a primary resource for the dissemination of humanistic knowledge among the general public. In a sense, they give a direct and immediate course in the humanities . . . where the materials teach themselves to students who can register for five minutes or a lifetime.

"The newspaper is probably the most effective and certainly one of the most commonly used instruments of informal mass education. It performs public service activities every day."

So wrote Caleb A. Lewis, Director of Special Programs, University Extension at the University of California, San Diego, in describing the program he is administering with Endowment support to bring humane learning to the immediate attention of newspaper-reading citizens everywhere. The beauty of the newspaper format for the delivery of a course is that it comes to the home in permanent form and may be retained indefinitely; it can be read and reread in the learner's own time; and it can be studied at the learner's own speed—none of which can be done by radio or television.

In this manner developed the concept of transmitting a course—a college course, but one specifically designed to relate humane learning to immediate interests of the general American reader—by daily newspaper.

The first "Course by Newspaper" is currently under design at San Diego for publication in September. It will consist of a series of twenty lectures, each by a nationally distinguished scholar, on the theme "America and the Future of Man." The lectures will be published weekly in participating newspapers and will delve into the deepest and thorniest issues of our times. For a modest charge, interested readers and those who would like to take the course for credit towards a college degree will be able to buy kits containing supplementary materials, such as special lecture notes, additional reading assignments and bibliographies, self-tests and other aids.

The course is intended to appeal to three audiences: 1) the casual reader, who may be drawn into the series at any stage through general interest; 2) the more involved reader who will be motivated to send for the kit of supplementary materials; 3) the reader who wishes to receive college credit after completing the course. This last category of formal students will go to a nearby college campus twice a semester to meet with a course coordinator—for a lecture, a question-and-answer session, a mid-term and final examination, on the basis of which they may receive credit from the college.

Originally conceived by UCSD and NEH as a searching, select model program to be tried out in no more than six newspapers of every variety, the idea has already caught fire and generated overwhelming enthusiasm among editors and the public alike. Letters are coming in daily from all over the country and even from abroad, asking to be admitted to the program, and the Copley News Service has now offered to distribute the lectures free of charge to all newspapers. Fortunately, there is every sign that colleges in each region will be willing to participate by affording examinations and credit to those readers who wish to make the course part of their formal education.

UCSD and NEH seem to have a phenomenal success on their hands and plans are already being drawn for continuing "courses by newspaper." Sometimes when you scratch the surface of a stone, you find the gold was there all along.

A Screening Process

Seen any good movies lately . . . that were also good for the mind? You have if you've seen *The Wright Brothers* ("To put it briefly, the 90-minute TV version is superb."—New York Times) or *To Be Young, Gifted and Black* (". . . an impeccable American documentary, something quite above the run of such programmes."—*The Observer*, London). Both films were produced with support from the Endowment's Film/TV program. Of course, there are a great many films being made everywhere today, and some are good. And there are films in the humanities being made, and some are not so good. But really first-rate film that is also first-rate scholarship has been and can be made; the Film/TV program exists to support that kind of film.

The "TV" part of the program is mainly in recognition of the fact that television reaches more people at one time than any medium and that, to a large extent, the Endowment is looking to support films that are suitable for screening over the educational or commercial networks. Perhaps the standard of excellence in this kind of film-making is Kenneth Clark's 13-part series, *Civilisation*, distribution of which to small communities in the United States is funded in part by the Endowment. But the conviction is solid that American film-makers and scholars can equal and surpass the standard.

There will always be those who say that most movies and television are what they are because "that's what the people want"; more likely it's because that's what the people get. But as the *London Sunday Telegraph* said of *To Be Young, Gifted and Black*: "If American Television can make the heart sink and the mind shrivel, it can occasionally cause the imagination to soar. . . ."

The Medium is the Message

As we are all constantly reminded in this Age of Multi-Media, it is as important *how* one communicates as *what* one communicates. Films, slides, and tapes abound in their cartridges, carousels and modules. But the National Humanities Series uses its own unique instrumentation-complex, a medium that projects moving and still color images in three dimensions with quadraphonic sound—speech or song—and is programmed for both transmission and reception (it can even respond to spoken questions from an audience). It is called a human being. It's the best medium there is.

By means of live presentations by teacher-scholars and supporting performers (such as actors or folk-singers) and/or audio-visual media, the Series brings the humanities to adult out-of-school audiences in smaller communities (generally those with populations of less than 50,000) throughout the country. Every community enrolled in the Series (and last year there were a hundred of them) through one of the three Centers from which the programs are produced receives up to three separate presentations by different "humanities teams," during a season that runs from the fall to late spring. Each presentation is keyed to a single theme, like "freedom and responsibility" or other kinds of value choices affecting every thinking citizen in the nation. Each draws heavily on the humanities and is concerned with relating them to the problems and interests of the people attending. Readings from the humanities, dramatizations of historical events, re-enactment of scenes from classical and modern drama, screening of film or slides (any or all might be employed) are interwoven with commentary by the one or more humanists conducting the presentation. An essential segment of each program is an open discussion among the audience, with the humanist(s) and others on the team, of the insights evoked by the presentation.

In parts of the country the Series has been active for over three years; in other parts it is just beginning. But in all Series efforts the spirit is one of enthusiastic experimentation, rooted in the conviction that the humanities have a great deal to say to contemporary America. Among other things, this is a conviction that the academic humanist must be given structure and support to carry out his or her professional role in the community at large. Through the Series Centers, the Endowment is striving to help develop some needed models and is finding that most humanists share the belief that they have an important clientele waiting for them outside the campus.

It takes more than a little determination to compete with Marcus Welby, Joe Namath, and the Movie of the Week. But wtih a cast that includes Socrates, Shakespeare and Jefferson, who's to say what can't be done? ■

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Erikson Named 1973 Jefferson Lecturer

The second annual Jefferson lecturer in the Humanities, selected by the National Council on the Humanities from more than 200 nominations, is to be Erik H. Erikson, internationally known writer and teacher acknowledged by his contemporaries to be the most widely read psychoanalyst in America today.

Though trained in this field, Dr. Erikson is noted for his work in the disciplines of history, religion, education and the social sciences. His published works total close to 100, and include *Gandhi's Truth* (1969), which won both a Pulitzer Prize and the National Book Award in 1970, *Young Man Luther: A Study in Psychoanalysis and History* (1958) and *Identity: Youth and Crisis* (1968).

The Jefferson Lecture in the Humanities was created by the Endowment to help bridge the gap between learning and public affairs by enabling thinkers of international reputation to bring their wisdom, knowledge and experience to bear on contemporary concerns. In making the announcement of Dr. Erikson's choice Dr. Ronald S. Berman, Chairman of the Endowment, said: "The Jefferson Lecturer may come from any walk of life, scholarly, creative, public or scientific; he will be particularly valued for the ability to speak from a background of interdisciplinary studies to the central concerns of the humanities: our experiences and the values which mediate them. Dr. Erikson's achievements show that he more than exemplifies this ability."

Dr. Erikson will give two lectures in April of next year in Washington, D. C., before a distinguished audience invited from the White House, the Congress, the Washington diplomatic corps, and leading humanists, scholars, educators, students, artists and journalists from across the nation. The lectures will be broadcast by national public radio and published shortly after their delivery. ■

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